November 25
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THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"And if thou art faithful unto the end thou shalt have a crown of immortality, and eternal life in the mansions which I have prepared in the house of my Father." DOCTRINE AND COVENANTS 81:6.

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WHY "MORMONISM"?*

ELDER MELVIN J. BALLARD

OF THE COUNCIL OF THE TWELVE

WHILE RECENTLY doing missionary work in South America, assisting in establishing a mission for the Church of Jesus Christ of Latter-day Saints, I met, in the city of Buenos Aires, a minister of the Church of England. He asked me why it was we were attempting to "Mormonize", as he put it, converts which his church had won from the Roman Catholic Church in that country. I asked him why, since South America was almost entirely Roman Catholic and professed Christians, his church was there, attempting to win converts. His answer was that he believed Roman Catholicism was an apostasy from the true Church of Christ, and that he came with the light of the Gospel and proposed to win them to its standard. I told him that we could heartily agree with him, that no matter what Roman Catholicism started with, it went into darkness and utter apostasy, but that nothing had happened among any of the Protestant denominations to justify them in claiming a full and complete restoration of that Gospel and authority, which were with men in the days of Christ and His apostles, and had been lost, as this minister declared; and that we recognise members of the Episcopal Church, as well as all other Protestant denominations, in the same condition as the Roman Catholic Church—still in darkness and lacking divine authority and the fulness of the everlasting Gospel. And it is for

Address delivered from Radio Station KSL, Salt Lake City, Utah, Sunday, October 10, 1926.

that reason that we are anxious to labour with people of all religious denominations, since we are the custodians of the revealed truths of the everlasting Gospel, together with the authority of the Holy Priesthood, reestablished among men, with the obligation upon us of carrying the glad news to every nation, kindred, tongue, and people. Therefore, we did not wish to slight Episcopalians, even in South America. We agree with him that Roman Catholicism has departed from the truths of the Gospel as taught by Christ and His apostles, and that the keys of the Priesthood did not come to them from the Lord Jesus Christ or His apostles.

AS TO PETER'S SUCCESSOR

We dispute their claim that Peter vested in the first bishop of Rome authority to succeed him as the chief of the apostles, or that it ever was Peter's intention that a succession of authority should descend through the bishops of Rome from him. I do not doubt but that Peter went to Rome and organised a branch of the Church and placed at the head of it a local presiding authority called a bishop, but his jurisdiction was limited entirely to the branch over which he presided, and in no sense was he vested with authority to be Peter's successor. This is established by three facts: First of all, if Peter had given to the first bishop of Rome authority to become his, Peter's, successor, he would have advised his associates. There is no evidence that he gave any such intimation in the report of his visit to Rome and the organisation of the Church there. Second, after Peter's departure there is no evidence that the Church recognised these first bishops of Rome as his successors, but they turned to the surviving apostles as their spiritual leaders. Third, the Lord Himself did not recognise these first bishops of Rome as the men who held the keys of authority in His Church, but He did recognise the apostles who survived Peter.

I call attention to the fact that though John was banished, the Lord Jesus Christ found him in his isolation and communicated with him by holy messengers, and gave him commandments and instructions to the seven churches of Asia. In addition to this he saw the great future and gave those wonderful prophecies concerning the fate of the Church and of the world to the end of time. This was not given to the bishops of Rome, and was given long after Peter's death, to one of his associates who stood with him upon the mountain and received jointly with him the keys of the kingdom and was the last of the apostles recognised of the Lord and of the Church as Peter's successor.

FIRST BISHOPS OF ROME

The first bishop of Rome was St. Linus, who presided from 67 to 79 A. D.; the second was St. Cletus, who presided from 79 to 91

A. D.; the third was St. Clemens I., who presided from 91 to 100 A. D.; and the Apostle John outlived all three of these bishops. There is no evidence that he, John, bestowed upon any of them the authority which he held, nor so far as I know has there been any claim that the Roman Catholic Church received its authority from John. The Church sought John out and brought him back from the Isle of Patmos and took him about from branch to branch and heard his words as eagerly as they had listened to the words of Peter and the Lord Himself. But such recognition was not given to these first bishops of Rome. I have no word of condemnation for these first three bishops. I believe they were excellent men, good saints indeed; but their authority was local; they had no presidency over the Church of Christ in those days. And again I submit that neither the people, the apostles who survived Peter, nor the Lord Himself, recognised these first bishops of Rome as Peter's successors. And since a stream can rise no higher than its source, the authority and power of the Holy Apostleship never did come into the Roman Catholic Church.

THE REFORMERS

We believe that Martin Luther and the reformers were inspired of the Lord to fight the battles for religious liberty. They had a mission to perform in the earth, to prepare the way for the incoming of the Gospel of Jesus Christ again among men. The Lord was with them in that struggle, and they succeeded in obtaining rights for all men to worship God according to the dictates of their own consciences. In fact, many of these were priests of the Roman Catholic Church, who set out at first to bring to pass a reformation within that church, but being in the minority they were unable to do this, and so were cast out from that church, were excommunicated, and then it was no longer a reformation but a revolution. They defied the authority of the church, and the fight continued until it resulted in the right of these defenders to worship according to their own convictions. Finding themselves outside the pales of the Roman Catholic Church, they set about to organise a church, fashioned as nearly as possible after the pattern given by Jesus Christ and His apostles. These reformers did the best they could with the limited knowledge they had, but they did not know enough to answer all the questions and to establish the Church as it was originally. They could not agree among themselves on the essential things, and so they concluded to enjoy that for which they had been fighting—religious liberty—and each man went his own way, interpreting the Scriptures according to his own conception, and organising a church after his own ideas, guided by such knowledge as he could obtain from the Scriptures. The result has been that each new reformer who could not agree with the established order of religion set about to organise a church

according to his interpretation of these Scriptures. I say the chief reason for the differences that arose among the Protestant denominations was because they did not know enough to settle questions of baptism, the Sacrament, etc. However, all these questions were fully understood, and the doctrines completely taught by Christ and His apostles; and the Church was one. Indeed, the Master Himself said that if they were not one, they were not His, and that a wayfaring man, though a fool, need not err in the doctrines that had been taught. And Paul was so positive on this subject that he said: Though an angel from heaven teach any other doctrine than that which they had taught, he was to be accursed. But let us remember that only a fragment of that which Christ and His apostles taught has come down to us, or was with the founders of either the Roman Catholic Church or the Protestant denominations.

Jesus Christ was a very active preacher of the Gospel. He was in the ministry about three years. My own estimation of His activities is that He undoubtedly preached a thousand sermons, and yet we have but fragments of them. If you will take all of His utterances as recorded in the gospels, eliminating their duplications, and combine them into one story, you will have about seventeen pages of the New Testament that can be read in an hour and fifteen minutes, or one sermon. Precious as this is, it is not sufficient. Jesus Christ answered many of the questions that are dividing Christianity to-day, settling the controversy as to whether or not it is necessary to be baptized, and if baptism should be by sprinkling or immersion.

MISSING SCRIPTURE

So also with the question of the day on which the saints should worship, and a thousand others that are dividing Christian denominations to-day; these were fully answered by Jesus Christ and His apostles. But unfortunately we do not have their teachings; for not only have we but a fragment of the teachings of Jesus Christ, but we have also only a small portion of the thousands of sermons that were preached by the apostles. The reason these have not come down to us is because years elapsed after the utterances of the Master and of the apostles before their teachings were recorded. Some forty years expired before the apostles began to write the story of Christ's ministry. How much can one remember after the lapse of forty years, no matter how impressive the sermon may have been? Though these fragments are precious, they are not complete. For lack of knowledge there has been confusion and misunderstanding among all Christian denominations since the days of the apostles, who were the ones appointed in the Church of Christ to receive revelation and to continue until men should come to a unity of the faith. When they were taken, the means of divine communi-

cation was cut off, and then men began to supply, from their own human wisdom, those deficiencies; and the result has been confusion. And so it shall ever be until the authority of God is again established in the earth and recognised among men.

WHEREIN "MORMONISM" AGREES

"Mormonism" therefore agrees with Protestantism that there was a falling away, that the great apostasy foretold by Christ and His apostles actually did take place. We also agree with the Roman Catholic Church that if there was an apostasy and the truth was lost to men and the authority of the Holy Priesthood was taken from the earth, it could not come back again by any claims the reformers made, but that it must be restored to man by the reopening of heaven and the recommittal to men upon the earth of that divine authority at the hands of those who hold it.

A VISION AND A PROPHECY

And now we come to the Why of "Mormonism." The condition that I have just described was one clearly foreseen by the Apostle John, who, upon the Isle of Patmos, saw the rise of the man of sin, saw the Church going like a woman into the wilderness; and then, as you will find recorded in Revelation, 14th chapter, beginning with the 6th verse, he said:

> And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,
>
> Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

This is a very clear prophetic declaration that the day would come, after John's time, when every nation, kindred, tongue, and people, would be devoid of the Gospel of Jesus Christ, and that it would be necessary for another angel to fly from heaven to earth with that everlasting Gospel to be preached to every nation, kindred, tongue, and people; and that the time of his coming would be shortly before the day of judgment. The promise of the Lord that He would be with His apostles until the end of the world He has fulfilled; but that promise was not given to any successors. They were received by Him unto those mansions He said He would prepare for them; and He also assured them that the gates of hell would not prevail against them. That promise He also has fulfilled, for He received them unto Himself, although they suffered martyrdom. But that promise in no sense can be construed to be one that should follow the organisation that grew upon the dying embers of Christianity.

THE MISSION OF JOSEPH SMITH

"Mormonism", or The Church of Jesus Christ of Latter-day

Saints, came into existence, not because Joseph Smith disagreed with any of his religious associates, or that he, by reading the Scripture, found a better way; but in the midst of all this confusion he read those precious words of James:

> If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

He was led to seek the only source from whence true light and knowledge can come to man—God, our Father in heaven. And as this simple, trusting youth, in the midst of the confusion that existed then as it does to-day among religious denominations, sought the only source of true light the answer to his prayer was the appearance of the Father and the Son, who informed him that the world was in a state of apostasy—it had lost the way Jesus had once given to men—but that the hour when that darkness was to be dispelled and the truth reestablished was at hand; that the time John foretold concerning the coming of another angel was near; and in due course of time that angel did come to Joseph Smith with the everlasting Gospel, but he had no right or authority, even when he knew that the sacred ordinances of the everlasting Gospel were to be administered among men. And not until, in answer to earnest prayer, he received a visit from John the Baptist—the best authority on baptism in all the world—did he know concerning the true pattern of baptism. Even then he had no right to administer this sacred ordinance until this same servant of the Lord, John the Baptist, laid his hands upon Joseph Smith's head and ordained him to the Aaronic Priesthood, and bestowed upon him authority and right to baptize in the name of the Lord Jesus Christ. And the manner, purpose, and necessity of that baptism was clearly announced.

UNDER THE DIRECTION OF JOHN THE BAPTIST

The first two baptisms in the Church of Jesus Christ of Latter-day Saints were administered under the personal direction of John the Baptist, who stood upon the bank of the stream and directed the baptism of Joseph Smith and Oliver Cowdery, and vested in these men right and authority to bestow this same Priesthood and commission to baptize upon other men. The elders of the Church of Jesus Christ of Latter-day Saints hold that authority to-day and can trace it, not by any doubtful method, but can give the names of the men who intervened between them and this prophet of the Lord, John the Baptist, who did bring to the earth the authority to baptize. He informed Joseph Smith that he was acting under the direction of Peter, James and John, who in due time should come and restore the higher Priesthood and the Holy Apostleship, and baptize them with fire and the Holy Ghost.

Scarcely a month elapsed until, in answer to earnest prayer, the servants of the Lord—Peter, James and John—who held the

keys of the kingdom, did come to the earth; and no matter what they had done in their ministry among men in the flesh, they did in these the last days lay their hands upon Joseph Smith and Oliver Cowdery and ordain them to the authority of the Holy Apostleship, baptizing them with fire and the Holy Ghost, and giving them authority to bestow it upon others. They laid before the mind of Joseph Smith the plan and the pattern of the Church of Christ, with its apostles, prophets, pastors, teachers, evangelists, etc., even as it was established in the days of the apostles of old. So that there has come into existence as a result of it what the world calls "Mormonism", and what its bitterest enemies acknowledge is the most perfect religious organisation in all the world. It is perfect because it came from God; and the divine authority which the elders of this Church hold came directly through the unbroken channel from the Lord Jesus Christ to His apostles, Peter, James and John, and from them to men in this dispensation; so that the origin of this authority is not clouded, but stands as clear as the noonday sun, uninterrupted, direct from heaven.

GUIDED BY REVELATION

There came to the Prophet Joseph Smith revelations from the Lord Jesus Christ that are contained in what the Latter-day Saints call the book of Doctrine and Covenants. These revelations contain much of that missing knowledge that Jesus once gave to men, but which had been lost, and which information is absolutely essential to bring men to a proper understanding and unity of faith. The rock of revelation upon which Jesus Christ founded His Church has been discovered again; it has been reestablished by the Master Himself in these days, and that Church He established is going forward, guided by revelation through the Lord's inspired prophets and apostles, who are manifesting in their teaching the identical doctrines and practices of the apostles of old. And the test that the Master Himself required, when applied to the Church of Jesus Christ of Latter-day Saints, will establish the truth of this claim, namely: "by their fruits ye shall know them."

(TO BE CONTINUED)

THE GOSPEL DEMANDS something greater than avoidance of actual sins of commission. The culpability of neglect and omission may justly condemn the soul. Wilful spurning of divine opportunity may work eternal loss. Though the Scriptures affirm the possibility of progression after death, nowhere do we find ground for assuming that failure to obey the Gospel on earth will be nullified by immediate remission beyond. We have no basis for computing the ages that shall be requisite to make amends there for wanton failure here.—J. E. T.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, NOVEMBER 25, 1926

EDITORIAL

THREE SCORE AND TEN

President Heber Jeddy Grant, greatly beloved by the Lord and His people, completed the seventieth year of his age on November 22nd. In his Utah home he was the honoured recipient of tributes unnumbered, by spoken greetings and lines penned with affection and confident hope; while throughout the world the hearts of the Latter-day Saints beat high with glad emotion and reverent thanksgiving for the ministry of this choice servant of the Lord.

As such President Grant has always considered himself—a servant, born and divinely commissioned to serve—yet from his youth he has been a *presiding servant*, successively, and always successfully, filling positions of trust and responsibility in graded order, until to-day he stands, and for the last eight years has stood, as the chief of the Lord's representatives on earth.

His biography has been written and published again and again; the annals of his busy life, the chronicles of his many achievements in diverse fields of activity, are accessible to all who would read; and to be guided by this record of rich precept and inspiring example is to be enlarged and ennobled.

As an officer in the Church and one of the General Authorities he is best known as Stake President, Apostle, President of the Council of the Twelve, and President of the Church in its entirety. In every position of presidency he has had the well-deserved and whole-hearted support of his associates in administration, and of the people unto whom he has ministered. No man in the Church, no leader in latter-day Israel, has been more loyally sustained than he; and no one connected with the Church has felt and manifested greater loyalty and self-sacrificing support to those in superior authority than has President Heber J. Grant.

His outstanding success as a leader of men is largely due to his strict observance of that essential element of leadership—love for the cause and for everyone engaged therein. But the love so abundantly shown by him is no mawkish sentimentality, no fond though unwarranted overlooking of culpable faults and unmitigated sin. Like the Master whose vicegerent he verily is, he cannot look upon sin with any degree of allowance; but to the sinner, if repentant and humbly contrite, his great soul goes out in tolerant sympathy, patient forbearance, and practical help.

I who write these lines know Heber J. Grant as well as man may know his fellow; I have observed the operation of his mind, the impulses of his heart; I have witnessed the outer results of the inner and supposedly secret forces impelling him to action; and with this intimate knowledge I say without reserve, that in my calm and considered judgment no man of purer life, of nobler thought, of greater devotion to the laws of righteousness, of higher love for his associates and for mankind in general, of closer and more direct communion with the Lord, is to be found on the face of the earth.

In the hands of President Heber J. Grant rest the keys, the directing powers, of the Holy Priesthood as it has been restored to the world in this the latest and the greatest of all dispensations. In solemn fact is he the Lord's supreme mouthpiece and prophet unto the world to-day, and to both the Church and the nations he is the appointed revelator of the divine will and purposes.

President Grant is upheld by the efficient and affectionate co-operation of his two Counselors, Presidents Anthony W. Ivins and Charles W. Nibley; who stand with respect to him as stood Aaron and Hur to Moses. Not less real and effective is the sustaining service of the Council of the Twelve, and of the Apostles individually.

Latter-day Saints are as a single soul in their unity of desire, in earnest hope and fervent supplication, that the days of their beloved leader shall be multiplied, and that he shall be spared to witness the completion of the first century of the existence of the reestablished Church, and to direct its activities far into the succeeding years.

President Heber J. Grant is a man whom the Lord delighteth to honour.—J. E. T.

MILESTONES ALONG A SEVENTY YEAR COURSE

In their journeys over the roads of life, men establish their own milestones along the way, some many, some few. Milestones of destiny, sign-pillars of fate, these are designated by the incredulous; and many have advocated the fallacy that no matter what course some journeyers pursue they are predestined to leave permanent landmarks along their routes and reach an exalted and fore-determined station in life.

To this doctrine of absolute destiny the wise take issue. The greatest builders of milestones are remembered for their good works, for their righteousness, and all that these terms may imply or comprise. Men are agents unto themselves; they have the liberty to choose their own roads and the right to mark them with milestones of adamant or mileposts of wood. They who

achieve true greatness do so, not because they are predestined to reach the destination of high rank and superiority, but for the reason that they so utilise their God-given free agency in building enduring milestones that greatness is attained naturally and inevitably.

Of such characters Longfellow has written:

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time.

The present leader of modern Israel is the seventh of an unbroken line of veritable great men, each of whom is growing immeasurably greater in the estimation of the world with the passing years. The seven are: Joseph Smith, Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, Joseph F. Smith and Heber J. Grant—successive Presidents of the Church of Jesus Christ of Latter-day Saints. The lines of the poet are verily applicable to the individual lives of each of these men; their "footprints on the sands of time" are indeed worthy of following; the milestones they have established will endure forever.

Something more than human wisdom has secured the continuation of such outstanding leadership, from the Prophet Joseph Smith down to the present day. The office itself lifts men into new powers of mind and spirit. Probably no other organisation in the long history of the world can show a corresponding unbroken line of powerful leaders over seven changes and a period of nearly one hundred years.—Dr. John A. Widtsoe.

The last named of the seven, President Heber J. Grant, attained the seventieth anniversary of his birth on November 22nd. During three score and ten years of mortality this man of God has established many permanent milestones along the roads to success and greatness. His life is its own eulogy. The major inscriptions on the stones along his way may be thus epitomised:

HEBER JEDDY GRANT

Born at Salt Lake City, Utah, on November 22, 1856, a son of Jedediah M. Grant and Rachel Ridgeway Ivins Grant—both faithful Latter-day Saints.

Baptized on June 22, 1864.

Received early education through sheer force of determination and self-effort, aided by the constant and willing sacrifices of a devoted mother—a woman of rare foresight and intelligence—to whom he attributes much of the credit for his success; for his father died when President Grant was but nine days old.

Grew to manhood in the State of Utah.

Became Second Counselor to H. A. Wooley in the first Young Men's Mutual Improvement Association in 1875. Was made Secretary in the first General Superintendency of the Y. M. M. I. A. in April of 1880.

Was appointed President of the Tooele Stake of Zion in October of 1880, incidentally becoming the youngest stake president in the Church.

Called by revelation to the Apostleship, and ordained to that office on October 16, 1882, as the first Utah-born member of the Twelve.

Succeeded in borrowing on the strength of his solid character and good reputation large sums of money in the East to aid Utah institutions in the national financial panic of the nineties.

Has served either as president or director in the following concerns: Provo Woolen Mills, Utah State Bank, Deseret National Bank, Oregon Lumber Company, *Salt Lake Herald*, Zion's Cooperative Mercantile Institution, Salt Lake Theater Company, Consolidated Wagon and Machine Company, Home Fire Insurance Company, Heber J. Grant Company, Utah-Idaho Sugar Company, Beneficial Life Insurance Company, and Zion's Savings Bank and Trust Company.

Has always manifested keen interest in and given assistance to all public enterprises. Served long as President of the Prohibition and Betterment League. Was a member of the Utah Territorial legislature and several times a City Councilman in Salt Lake City. Gained especial distinction for his activity in the Liberty Loan campaign during the Great War.

Has laboured as a missionary in the United States, Europe, Mexico and Japan. Presided over the Japanese Mission from July 1901 to September 1903; was President of the European Missions from November 1903 to December 1906.

Is the father of twelve children, ten of whom are now living and happily married.

Was ordained President of the Council of the Twelve in 1916.

On November 23, 1918, was chosen and sustained President of the Church of Jesus Christ of Latter-day Saints.

For the past eight years President Grant's people have upheld him in every way as the Prophet, Seer and Revelator of the kingdom of God on earth—and such he has proved to be. His ministry has been characteristically efficient, effective, and inspiring. Under his leadership the Church is growing and prospering in all phases and divisions.

Biographers tell of, and illustrate with interesting anecdotes, the implicit faith in God possessed by our leader; they rightfully ascribe to him a pleasing and magnetic personality, high ideals, wholesome motives, indomitable will power, persistency and tenacity of purpose, fidelity, indefatigable ambition and energy, charity, wisdom, sagacity, courage, practicability, frankness, and other sterling traits of character and methods of life. They term him a patriot, pioneer, defender of the faith—a real man. Withal he is human; he can "walk with kings—nor lose the common touch." "He is not a faultless man. In fact, the people rejoice that with his virtues he is human, so that he may recognise human needs. But, the test of manhood is whether the virtues overshadow the faults; and in the case of this man the virtues are many and large, and the faults few and small."

Many thousands of Church members, missionaries, and friends of President Grant, reside in the British Mission. They all unite in extending to him their heartiest felicitations on the occasion of the seventieth anniversary of his birth. May the good effects and influence of his inspired guidance and presidency continue to radiate from Zion throughout the world, as those same divine gifts actuating the ministry of his noble predecessors in the exalted calling have done. May the sands of time run slowly through the hourglass of his future years, that he may be yet a long time with us as our beloved leader. May he continue to establish milestones along his way, and may his journey be one of many miles.—JAMES K. KNUDSON.

CHANGE IN SWEDISH MISSION PRESIDENCY

PRESIDENT JOHN A. ANDERSON took charge of the Swedish Mission in August, 1925, this assignment being his second mission in Sweden. President Anderson was not in good health when he came into the field, and though his faith, with that of his associates, and the prayers of all who know him, have been exercised in his behalf, his physical condition has grown steadily worse. Climatic and other conditions of the country proved to be unfavorable to him. His love for the work and for the people amongst whom he labored was so great that the thought of a possible release after but a relatively short period was inexpressibly painful to him. An early return to his home in Utah became advisable, and President Anderson has been honorably released, with regrets over the necessity of his departure and prayerful hope for his speedy and full restoration in the salubrious air of the great West, from the missionaries and resident members of the Mission over which he has so efficiently presided.

President Anderson is one of the prominent citizens of Logan, Utah, of which city he was elected mayor in 1909. In Church work in Zion he has been faithful and energetic, having acted as bishop in Mendon, Utah, and of the Logan Fourth Ward. He was president of the Scandinavian organisation in the Cache Stake for ten years, and has also served as a member of the high council of that Stake.

ELDER ANDREW JOHNSON, who has been the editor of the Swedish *Star*, and who by the experience of earlier missionary service in his native land, as also by his devotion to the cause, his demonstrated ability as a teacher and preacher of righteousness, and, withal, by his genuine humility combined with the capacity of firm and purposeful action, is well suited to the high and responsible position, has been appointed President of the Swedish Mission of the Church, his administration dating from October 26, 1926. We bespeak for President Andrew Johnson the whole-

hearted support of the missionaries in Sweden, and of all the officers and resident members in that land.—J. E. T.

STIGMATISERS

THE REALLY GREAT and influential newspapers and magazines of the current Press are representing the Church of Jesus Christ of Latter-day Saints, its adherents and doctrines, fairly and honourably—in true perspective. Publicity accorded us by those publications who have honestly investigated and ascertained the facts as to the integrity and purity of purpose actuating "Mormon" proselyting in Britain and other lands should have subverted, by this time, the prejudice, bias, and suspicion of even the incredulous. But as it ever has been, and mayhap always will be: "The mind of a bigot is a good deal like the pupil of the eye—the more light that is poured upon it the more it contracts."

Journals whose "stock-in-trade" is to stigmatise and basely insinuate for the sake of sensation and monetary profit surely obscure their dignity from the eyes of the truth-seeker.

The following item is from *Reynolds News*, London, issue of November 7th:

The suspicion exists in certain London districts, where Mormon missionaries were conducting a campaign six weeks ago, that some mysterious disappearances from these localities are due to their activities.

There are papers and papers, some great, some small.—JAMES K. KNUDSON.

THE TALE OF SALT LAKE CITY

"MORMONISM" is a subject of perennial discussion in the current Press. At the mere mention of the misnomer most minds couple with it automatically the "hub" or headquarters of the Church and its sincere adherents—Salt Lake City, Utah.

Professor R. B. Mowat, writing on "The Pleasantness of American Life" in the October issue of *Chambers's Journal*, a magazine published in London, epitomises the founding of Salt Lake City as follows:

The tale of Salt Lake City is the most amazing romance of business enterprise, but is by no means the last. On the western side of North America, between the Rocky Mountains and the Sierra Nevada, is a desert about five hundred miles broad, once almost covered by two inland seas of salt water. These inland seas have long ago shrunk, until the only body of water of any large size now is the Great Salt Lake of Utah, about eighty miles long. The region around it is an alkali desert. Hither, nearly ninety years ago, came some Mormons, after a painful journey of two thousand miles from Illinois; and here they

found their opportunity. They ended their trail in a desert valley of the great desert plateau. Irrigation and the plough made the valley fertile; the place at which the Mormons had come to rest proved to be the most convenient distribution-point for six hundred miles on either side. The wilderness blossomed, mines were opened; the city grew, and now it is one of the architectural features of the American continent.

THE NOTTINGHAM CONFERENCE

Latter-day Saints and their friends from the Nottingham district met in conference capacity at the Cooperative Hall, Hucknall, on Sunday, November 14th. Sister May Booth Talmage and Elder Z. Vernon Derrick from Mission headquarters at Liverpool were present, together with President Landell S. Merrill of the Manchester district, President Orson H. Pratt and all of the Traveling Elders of the Nottingham district.

The theme "Why I am a Latter-day Saint" was effectively developed through song and recitation by the Sunday School students in the opening service; representatives from each of the six branches in the district participated.

Sister Talmage affirmed that Latter-day Saints have good reasons for their membership in the Church. Those reasons are founded upon Scripture and logic, and are supported by individual testimony. In the evening meeting she pointed out that scriptural prophecy has been fulfilled in the restoration of the Gospel in the current dispensation, and that Joseph Smith was a commissioned oracle of God even as the prophets of ancient record.

President Pratt reported that during the past six months the activities of the Traveling Elders have been confined largely to the country districts. During this period they have distributed 41,100 tracts and 1,230 books and pamphlets, devoted 1,740 hours to tracting, and held 32 open air meetings. The Nottingham district comprises the following fully organised branches: Nottingham, Hucknall, Leicester, Derby, Eastwood, and Mansfield; the total membership is 502, of whom 86 hold some office in the Priesthood; baptisms so far this year show a 75 per cent. increase over the whole of 1925. Following his report President Pratt discoursed upon the topic of the apostasy from the Gospel of Jesus Christ after the Gospel's establishment on earth in the meridian of time. Prophets of different dispensations foretold this abject falling away from the teachings of the Master, and their inspired utterances realised literal fulfilment, he avouched.

Elder Dean A. Barker drew an analogy between the feeding of the five thousand during the ministry of the Saviour and the dispensing of the Gospel—"the bread of life"—in these latter days. Elder George S. Wright likened the exaltation of the righteous

to a glorious homecoming; the return of the worthy into the presence of their Heavenly Father will be the supreme reward for implicit obedience to His laws and precepts and for active endeavour in His service. Faith as a principle of power was discussed by Elder Z. Vernon Derrick. Without the vitalising power of faith, prayer is but an empty form; even so, reverence uninspired by implicit trust is unacceptable to God. All actions motivated by the confidence that God will assist us in our righteous works contribute to spiritual development.

The appointment of Elder Marvin P. Thain to succeed President Orson H. Pratt was announced at the afternoon gathering. President Pratt has been honourably released from official duties in the Nottingham district and assigned to special service in the Hull district. The newly-appointed President discussed the significance of Armistice Day, affirming that though an armistice may terminate war for a season, everlasting peace will prevail only when men are united with bonds of brotherly love through the Gospel of Jesus Christ. President Merrill of the Manchester district averred that prophets of old who ministered on the Western Hemisphere foretold numerous events that are occurring in the current age, and that many of the inspired utterances of these oracles are recorded in the Book of Mormon.

Anthems by the Leicester Branch choir and vocal selections by Sisters Charlotte Orme, Elsie Vale, Nellie Hawson and Miss Havercroft, provided enjoyable supplementary music for the occasion.

Meetings of the Priesthood, Relief Society, and M. I. A. officers and teachers also convened on Sunday. The missionaries met on Saturday and rendered individual reports concerning their summer labours.

Favourable accounts of the conference appeared in the *Nottingham Evening News*, the *Nottingham Evening Post*, and the *Derby Daily Telegraph*.

J. William Funk, Conference Clerk

FROM THE MISSION FIELD

Appointments—Elder Marvin P. Thain as President of the Nottingham Conference in succession to President Orson H. Pratt, who has been transferred to the Hull Conference for special service. Elder Clennel J. Neville as President of the Norwich Conference to succeed President Leland N. Wight, who has been honourably released.

Transfers—Elder Orson H. Pratt from the Nottingham to the Hull Conference; Elder Cyril P. Manghan from the Ulster to the Leeds Conference; Elder Will B. Jex from the Leeds to the Norwich Conference.

Releases—The following missionaries have been honourably released to return to their homes in America: Elder David W. Eardley, of the Leeds, Free State and Liverpool Conferences; Elder Morgan Hawkes, of the Birmingham and Norwich Conferences; Elder Godfrey Holmes, of the Newcastle, Norwich and Welsh Conferences; Elder Leland N. Wight, who has served as a Traveling Elder in the Birmingham Conference and as President of the Norwich Conference.

Doings in the Conferences: *Hull*—An enjoyable social entertainment was held under the auspices of the Grimsby Branch Sunday School on November 5th.

Liverpool—Sister Lillian Harrison, who is now in America, where she will make her home, was tendered a farewell social in the Blackburn Branch on November 12th.

Arrivals and Assignments—The following missionaries arrived in Liverpool on November 21st, aboard the steamship *Melagama*, and have been thus assigned:

For the British Mission—John R. Doxey, Ogden, Utah, to the Manchester Conference; Richard L. Evans, Salt Lake City, Utah, to the Norwich Conference; Veronus M. Jensen, Brigham City, Utah, to the Hull Conference; Cecil B. Kenner, Manti, Utah, to the Bristol Conference; Nathaniel E. Parry, Manti, Utah, to the Sheffield Conference; Amos B. Robinson, Lake Town, Utah, to the Newcastle Conference; Merrill Sandberg, St. George, Utah, to the Birmingham Conference.

For the Swiss-German Mission—Clyde W. Broadbent, Heber City, Utah; Douglas B. Cutler, Salt Lake City, Utah; Elmer T. Houston, Salt Lake City, Utah; Caleb W. Parry, Salt Lake City, Utah; Edwin D. Reed, Rockland, Idaho.

For the German-Austrian Mission—Heber Bohn, Salt Lake City, Utah; Arthur J. Godfrey, Murray, Utah; Grove M. Haddock, Bloomington, Idaho; Kenneth E. Lake, Salt Lake City, Utah; Leslie H. Ludwig, Salt Lake City, Utah; William R. Nuttall, Provo, Utah; Ezra Tobler, Santa Clara, Utah.

For the French Mission—Elliott D. Holt, Layton, Utah; Le Grand M. Silver, Salt Lake City, Utah.

CONTENTS

Why "Mormonism"? 737
Editorials: Three Score and Ten 744
Milestones Along a Seventy Year Course... 745
Change in Swedish Mission Presidency 748
Stigmatisers 749
The Tale of Salt Lake City... 749
The Nottingham Conference ... 750
From the Mission Field 751

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